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An Astronomical Legend.

[Translated from the Hawaiian by Rev. A. O. Forbes.] This legend is a sequel to that of the acquisition of fire, and runs thus: "Maui, having at last obtained the secret of fire from the alae, (mud hen,) returned and told his mother, (Hina.)"

fire? Didst thou think it was nothing for me to lyrics of this Republic. They are universally be beating kapa for you all this while? Beating, accepted, recited, quoted, sung, and the people am I, and before the beater has once gone the care very little who make their laws, in compariwidth of the kapa, down goes the sun. So it goes on till a week is past, and a whole moon is past before one single kapa can be finished. Then when it is spread out to dry, down goes the sun before it has time to dry. So it is all the time. The only way to dry the kapa will be by the

And Maui answered and said, "Better were it then that I go and cut off the sun's feet, that he move not so quickly.

at I am able " "What are thy weapons with which to overcome the sun?"

" Art thou able to do it?" said she.

"Why! my prowess, of course! How can be help himself when I am after him?"

Hina assented to his proposition, and said, Go! and, moreover, here are the implements by whose sid thou mayest bind the sun.'

And she gave him fifteen cords, saying, "These are not all. Go to thy grandmother for the rest, and she will instruct thee how to proceed; for she has the care of the sun." Now the name of this grandmother was Wili-

wili-puba, (the hollow wiliwili tree). And Hina further instructed him, "In thy going, when thou comest to where a large wiliwili tree is standing, there dwelleth thy grandmother, and the name of the house where she feedeth the

sun is Haleakala." She also further instructed him thus, "Abide ice, but principally on account of the febrile there until the first cock-crowing, and the second excitement following his treatment of Ah-Sin. cock-crowing, and the third cock-crowing, then watch for the coming forth of a big old woman. That is thy grandmother. When thou seest her kindle a fire and place bananas thereon, do thou snatch away the bananas. And if she begins to snuff around on that side and on this, and to snoff upward, and inquire, 'Whose art thou, O mischief?' then answer thou, 'Thine.' And if she shall inquire again, 'Mine? mine through

whom?' say thou, 'Thine through Hina.'" Hina having thus finished her instructions, Mani left his home at Kipahulu, and went to Kaupo, to the district of Nuu. Thence he commenced to ascend the mountain until he arrived the first cock-crowing, and the second, and the new theory, regardless of history, deaf to the each ....... 3 00 third. And the name of that cock was Kaau- voice of that Truthful James who gives us his helemon. At the third cock-crowing, he was on pledge that he "states only facts.' Ah-Si the watch, and behold the old woman crept forth my and Navy Journal ..... 800 to roast the bananas for the sun's repast. Kindling the fire, she placed a cluster of bananas on it, when Maui slyly snatched them away for himself. When the old woman turned to see how her bananas were coming on, behold they were not. And she exclaimed, "U-hu-hu! where can those bananas be; the bananas of my sun?" Now the old woman was blind, and therefore it was that she had not perceived Maui sitting at the foot of the tree. She went and got another cluster of bananas and placed them on the fire, and again they disappeared by Maui's hands. So on and until soon all the old woman's bananas were gone; when she exclaimed, "This beats all mischief!" Then she snuffed around on this side and on that, and snuffed upward, and said,

"Whose art thou, O mischief?" "Thine," said Maui.

" Mine! mine through whom?" "Thine through Hina." Saying which, Maui came forth and sat in the

old woman's lap. And the old woman said. What is the object of thy coming?" "I have come after the sun, to kill him for his going so rapidly, the kapa which Hina has made has not time to dry."

Then the old woman gave him a stone and a cord, which, with the other fifteen cords, made sixteen, and the stone was the seventeenth, of sixteen, and the stone was the seventeenth, of James may be tampered with. He may be the weapons with which he should conquer the persuaded or bribed to declare that he wrote

And now the day was breaking, and the sun was hungry after his bananas. And the old woman instructed Maui, "Station yourself at the foot of this tree, and when the first ray of the sun comes up, lasso it with one of the cords. and fasten it to the foot of the tree. So on with the next, and the next, until all the cords are used. Then use the stone ; that is for the body Twein

These instructions ended, Maui dug a hole at the foot of the tree, and hid himself therein. In a little while the sun put forth his first foot. Maui lassoed it with the cord, and made it fast to the foot of the tree. So on with the next, and the next, until fifteen feet were snared. Yet one foot remained knocking about below. Patiently he waited until at last the sixteenth foot also appeared, and was lassoed with the remaining cord. And when the sun perceived that all his feet were fast, he attempted to go down again, but Maui took a turn with the cords around the tree, and he found it impossible to go back. Gradually he rose until his body appeared. Then Maui seized the stone to knock the life out of him. But the sun spake and said, "Let me

"Let you live, forsooth! You are a traitor. and I guess you will not live at my hands." "Nay, but let me live, and I will agree to

So they entered into a treaty, and it was agreed that the sun should be allowed to quicken his pace for six months, and should go slowly the other six months. Whence it comes to pass that during the summer months the days are long. Maui became the benefactor of mankind.

OPPOSITION OF THE MONOPOLISTS .- The importa wonderfully good thing in connection with the monopoly they enjoyed. As long as California did not produce these necessary articles their business was a mine of untold wealth, which only needed tapping to turn out the most fabulous treasures. We remember seeing it announced in 1869 that S. J. Spreckles, the head of one of the sugar refineries in San Francisco, returned the largest income for that year of any man in the State of California. His monopoly has made him a veritable Crossus in wealth, with comparatively meager efforts on his part. It is but natural that such men should do all in their power to oppose the manufacture of sugar, from any product whatever, in our midst. It is but natural that they should seek to conserve their own interests by throwing cold water on the Alvarado and all other schemes for the manufacture of sugar from a menacing phantom which haunts the source of their wealth and threatens to destroy it. If our beet sugar manufacturers are wise, and men of ordinary resolution, they will not in the least heed the efforts these sugar refineries and monopolists are making to destroy confidence in the en-AP OF THE HAhwest of the World,

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ON MERCATOR'S PLAN, AND PUBto be had, iving all the recent discoveries. Price \$10, on rollto be had, iving all the recent discoveries.

PACKS OR JACKS. What Had Ah-Sin in His Sleevel-A Com-

If the maker of a nation's songs is a great benefactor, surely the man who disturbs or alters them assumes a very grave responsibility.

America has several national songs. "Hail Columbia," "Shoo Fly," "The Star-spangled Banner," "John Brown," "Yankee Doodle," And she answered and said, "Where is thy and "The Heathen Chinee," constitute the chief son with their concern about the preservation of

> The most celebrated and popular of our national songs is "The Heathen Chinee." In that remarkable lyric, America pours out her ridicule upon the narrow bigotry that would drive the "pensive and child-like" Oriental from our shores. It grasps the mighty subject of "Chinese cheap labor" with a masterful hand, and scoffs at the "ruin" that General Thomas and Judge Kelly profess to dread as the consequence of the introduction of Ah-Sin and his unsophisticated fellow-countrymen into the workshops of the United States. The "Heathen Chinee" has become a household god. With sudden bound, Ah-Sin has seated himself, with "his sleeves which were long," upon the throne of American popularity, and he grasps in his taper fingers the scepter of the national poet. Longfellow, Bryant, Hopkinson, Key, Drake, Julia Ward Howe, Whittier and all the rest fall back respectfully, as the Meathen Chinee comes across the Sierra Nevada, with his " ways that are dark and his tricks that are vain," and "plays it" upon that typical American, William Nye, "in a way we despise," but which we can got but "admire

And now, into this song of the times comes an audacious interpolator. One rise up and "improves" upon the Heathen Chinee. A new reading of one of the most touching passages is put forth, and it remains to be seen whether a great people will tamely permit its national lyrics to be tampered with. The author of this "emendation" is known, but we shall not now expose him. He is already paying some portion of the penalty of his rashness, and is shut up in his house, partly in consequence of a fall on the Truthful James sang of Ah-Sin:

"In his sleeves, which were long, There were twenty-four packs." But this hold emendator thus prints the passage

"In his sleeves, which were long, There were twenty-four jacks!" and the worst of it is that this gloss has just enough virtue in it to commend it to a considerable class of American people, and there must inevitably spring up a bitter party division in the world of song and letters, between the Packites and Jackites. For there is much to say in defense of Jacks. Like Ah-Sin, we do "not understand " euchre, but " jacks " are certain cards which exercise such a controlling influence over the destines of that "small game" that there would have been nothing improbable in the statement that twenty-four of them had been might have had twenty-four "jacks" in his sleeves, had he been so minded. But it must be emembered that Truthful James was an evewitness of the whole scene. Although not a participant in the combat between Mr. Nye and Ah-Sin, he was present and assisted at the post mortem examination, which revealed the presence of wax on the taper nails of the deceased. He was evidently a calm, dispassionate witness, and his testimony can not be successfully impeached. He has given that testimony, not only through the medium of the Overland Monthly, but in an authorized edition of his works, just published by that most reliable house, Fields, Osgood & Co., Boston, and he emphatically declares that

"The floor it was strewed, Like the leaves on the strand, With the cards that Ah-Sin had been hiding In the game he did not understand."

Here is the general statement of the very large how carefully Truthful James collected the material of the aggregate contents of the sleeves, so rudely scattered by the onslaught of the manly defender of high American wages:

"There were twenty-four packs." Truthful James anticipates the doubts of the incredulous. He admits that " it seems coming it strong," but he boldly asserts that he "states only facts," and these fancy commentators are silenced, plausible as their case appears at first sight, by the official statement of the affair. He would have pleased enchre-players better, had he spoken of "jacks," but he preferred loyalty to history above the affurements of fame. " Jacks" would have preserved the unities, but Packs" pays honors to the verities. Truthful "Jacks." But it will be a base subterfuge and afterthought, and Messrs. J. R. Osgood & Co. must stand by their own record, and not permit the nation's songs to be thus trifled with .- Phil-

adelphia Bulletin. Mark Twain on Juvenile Pugilists.

We find in the Buffalo Express of the 28th inst., the following paternal objurgations by Mark

"Yes I've had a good many fights in my time." said old John Parky, tenderly manipulating his dismantled nose, " and it's kind of queer too, for when I was a boy, the old man was always telling me better. He was a good man and bated fight-When I would come home with my nose bleeding or with my face scratched up, he used to call me out in the woodshed, and in a sorrowful and disconraged way, say, 'So, Johnny, you've had another fight, bey? How many times have I got to tell ye how disgraceful and wicked it is for boys to fight? It was only yesterday that I talked to you an hour about the sin of fighting, and here you've been at it again. Who was it with this time? With Tommy Kelly, hey? Don't you know any better than to fight a boy that weighs twenty pounds more than you do, besides being two years older? Ain't ye got a spark of sense about ye? I can see plainly that you are determined to break your poor father's heart by your reckless conduct. What ails your finger? Tommy bit it! Drat the little fool! Didn't ye know enough to keep yer finger out of his mouth? Was trying to yerk his cheek off, hey? Wont ye learn to quit foolin 'round a boy's mouth with yer fingers? You're bound to disgrace us all by sech wretched behavior. You're determined never to be nobody! Did you ever hear of Isaac Watts—that wrote 'Let dogs delight to bark and bite '-sticking his fingers in a boy's mouth to get 'em bit, like a fool? I'm clean disnose, the way Jonathan Edwards, and George and during the winter months, short. And thus Washington, and Dan'l Webster used to, when they was boys! Couldn't, 'cause he had ye down! That's a purty story to tell me. It does beat all that you can't learn how Socrates and William Penn used to gouge when they was ers of sugar and syrup from other countries into under, after the hours and hours I've spent in California, along with the refiners and middle telling you about those great men! It seems to men who have had to deal with those commodime sometimes as if I should have to give you up ties, have for many years reaped the profits from in despair. Its an awful trial to me to have a boy that don't pay any attention to good example nor to what I say. What! You pulled out three or four handfuls of his hair! H-m! Did he squirm any? Now if you'd a give him one or two in the eye-but as I've told ye, many a time, fighting is poor business. Won't you—for your father's sake—won't you promise to try and remember that! H.m! Johnny how did it ahem-which licked?

"You licked him! Sho! Really? Well now, I hadn't any idea you could lick that Tommy Kelley! I don't believe John Bunyan, at ten years old, could have done it. Johnny my boy, you can't think how I hate to have you fighting every day or two. I wouldn't have had him lick you for five, no, not for ten dollars! Now sonny, go right in and wash up, and tell yer mother to put a rag on yer finger. And Johnny, don't let

A young man at La Crosse, Wis., looked through the key-hole of a girls bed-room, and ever since doctors have been trying to get a knitting needle out of the place where his eye used to be.

Indiscriminate eulogy and indiscriminate invectives are equally good—both good for nothing.

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